

The Brethren Evangelist.

PUBLISHED AT
THE BRETHREN PUBLISHING HOUSE.

"Let Us go on Unto Perfection."

TERMS, \$1.50
PER ANNUM IN ADVANCE.

VOLUME VII.

ASHLAND, OHIO, DECEMBER 23, 1885.

NUMBER 51.

Precious Memories.

Death cannot take the memories
Of those we love and cherish;
Their frames, which in the dust we lay,
To dust must crumble and decay,
Yet with us they themselves do stay;
They do not, cannot perish.

How potent are their memories!
They make blest bond of union;
For oft before our glad some eyes
The sweet, familiar forms arise,
And dearly do we love and prize
Those moments of communion.

Immortal are the memories
Of those whom death has taken;
We see them, hear them, have them
still,
Command their presence at our will,
The chambers of our hearts they fill,
They have not us forsaken.

—R. M. OXFORD.

Editorial Correspondence.

I am very happy to notice the revival of interest in the correspondence department of our paper, but it is not yet as complete as it ought to be. There are so many places not heard from. I know of them, and would like to hear from them, and once in a while get into conversation about them with some friend, and we wonder why they are not reported. There, for instance, is Falls City, Nebraska. There is a large, live, (hope it is still alive) and wealthy church, of which there has not been a report for six or more months, to my knowledge, and this is the second time I have called upon it for an account of itself. I am quite anxious to hear from them, so anxious that I came near inflicting myself upon them again, which they know would have been quite an expensive luxury. Will not some one volunteer to report for the church. Then we have not heard from Burr Oak, Osborne, Maple Grove, and other points in Kansas, for a long time. Why not? And then where are our good brethren John H. Peck and Dr. P. R. Wrightsman? I would really like to know. Have they gone back to the flesh pots? Let us hear from you, brethren, please; I love you, and always take pleasure in reading after you. Then there are conflicting reports afloat in regard to some of the Missouri brethren; McClintock and Hendricks, are said to have gone to other denominations. How is it, at any rate? When such reports are afloat and we know nothing to the contrary, we are not prepared to deny them. Come, brethren, let us have reports from all of you, and from all parts, at least once or twice a year. It will be accepted as an evidence of our spiritual existence. When a person lies so still that we see no motion at all, we conclude he must be dead. Give us an indication of life, brethren, from all points. And even should any be dead, we feel that we would like to know it, that we may attend the funeral, or offer our commendation.

I arrived at brother D. M. Truby's, who resides about one and one-half miles from Lima, Ind. Found him comfortably located, on a small farm, with no family but wife. He has about recovered his health, which had been

quite poor several years ago. Brother Truby is a victim of Elder rule of the most tyrannical nature. It is known to many of our readers, that he holds to the view that Christ ate the Passover on the night when He instituted the communion; but he never made it a hobby, nor asked to be allowed to preach it. This was used as a pretext for his expulsion. Others with similar views shared the same fate. These were reconstructed under the Congregational Brethren, with brother Truby as their minister, he having been an ordained elder under the G. B. government; but his health having failed him to such an extent that his physician advised him not to preach, he discontinued his appointments, and as a consequence the membership has suffered. Other members of the German Baptist church who sympathized with Truby, were censured for so doing, and asked to retract and because they refused to do so some of them were disowned, and others have stood aloof from their communion ever since. Now since brother Truby has regained his health, we feel that a responsibility rests upon him to help those members to church relations, upon the Gospel Alone platform. True, he has offered to do liberally in a financial way, to some one else, who will and can preach, but where shall such a one be found? The harvest is so great that it is easier to find money than laborers.

On Thursday, 10th, inst., Bro. Truby took me to brother Eli Horner's, who lives near the English Prairie church, presided over by elder Peter Long, of the G. B. church. Bro. Horner and wife and several of his children are among the members last above mentioned. They seem to us as very good and honorable people, and appear to be so regarded by their neighbors. I made the acquaintance of his son Elias, who has also been a patron of our paper for years. Brother H. took me to visit his brother Wm. Horner, who has had a slight attack of apoplexy, and is standing in great danger, though slightly convalescent of the first attack. Also visited brother Wm. Damer's where I first met brother Wm. Mohler, Damer's father-in-law. That night, 11th, I preached in the church referred to above, by the assent of the elder who was himself present, but took no sinful part. I was thankful for the use of the house, and their presence. Now they may judge whether I preached the Gospel or not. On Saturday morning brother and sister Mohler, who had come to the meeting, brought me to Lima, where I must again take the train. Brother Mohler is considerably Old Order in sentiment; at least too much so to donate to the payment of the college debt, though he continues to read the EVANGELIST. It is a pity he is not thoroughly progressive, for he has the "where-with." There is always something in my way. He says he

would give if he could believe that way. O for more faith! (Brother Bashor will excuse the O.)

In the afternoon I landed at Auburn, where brother A. J. Carmer met me. This was another new place, but as usual, all were kind. At his house I met Mr. Daniel Gump, son of brother John W. Gump, of Huntertown, who had come to meet me.

Preached at a school house near by Carmer's, on Saturday evening and Sunday forenoon and evening, to fair congregations. Only brother Carmer and wife and son William were members present. The rest of the members live at too great distance to receive the short notice of the meeting. But we had a good time together. We will at least it is so arranged, visit others of them, to give them an opportunity to do a little good.

More again. Monday arrived at brother Gump's in good time for dinner, spent a pleasant afternoon with the family, and preached in the Methodist church in Huntertown, in the evening, and also on Tuesday evening. Tuesday this was written, which will account for not visiting other families.

And now I have caught up with my travels. I will next be heard from, I hope at Ashland, and then at old Berlin, for Christmas is coming. Correspondents will please address me at Berlin, Somerset County, Pa., between now and Jan. 4, 1886. Would like to hear from many of my old and new friends. I expect to visit the churches in West Virginia and old Virginia after the holidays, and would be much pleased to receive instructions as to their locations, best means of reaching them, and so on, from those who know. Don't be backward, brethren, I'll not take it as an invitation, unless you want me to, but I will find you at any rate. Please help me arrange a good winter program for the territory alluded to. And don't forget the object of the mission: the lifting of the college debt. Where it can be done would be pleased to have day member meeting; then we could devote the evening meetings exclusively to religious services.

Shall I have responses from many?

HOLSINGER.

Notes and Jottings.

Our work at Milford is moving along nicely taking into consideration the condition of the weather. We are using the Disciple church in this place, and must necessarily give way on Sabbath, save at 2 P. M. I embraced this opportunity to attend meeting at the chapel in the country at 10:30 A. M. (German Baptist services.) Bro. W. R. Deeter is the elder in charge. He was not present, but brother Wm. Neff, a newly elected minister was present. Bro. Neff, with whom I had met before, seeing me present, took a part of his brethren into private counsel or coun-

cil, I don't know which. At any rate I was kindly invited to preach, and we had a real good time. Received many greetings of fellowship which I believe made us all feel better. This is as it should be. "Behold how good and how pleasant it is for brethren to dwell together in unity."

We are going to have a "Christmas Arch" for our Sabbath school. Encourage the children in some way, Brethren.

Have had a happy time socially. The people here are so very kind. Owing to baptizing, I disappointed our good brethren at home, Sunday appointment, but then they have a large store house of patience. They rejoice in the prosperity of Zion, if they must experience a dearth for a time. We expect brother Mason to make up for lost time when he gets to North Liberty.

I had the pleasure of joining in marriage, brother James Skelly with Mrs. Mary M. Banford, the former of Hope Dale, Ohio; the latter of Milford, Ind. Wedding last evening, Dec. 13, at the home of the bride. Bro. Skelly will henceforth make his home in Milford. This is a good thing for the Milford church, as brother James is a progressive Christian in every sense of the expression. Hope he and his companion will have a happy journey in life, and the brightest domestic sunshine to illuminate the parting hour.

Yesterday being Sabbath again, and the Disciple brethren using their house, I again went to the chapel. Bro. Deeter preached a very good practical discourse; text, "The wages of sin is death," etc. I was invited in the stand and called upon to close in prayer. This church has, since the Milford organization, granted the license to its membership to wear "female hats," and do otherwise as the Brethren do. A good feeling exists between the German Baptist membership and the Brethren. Our work at Milford would be more effectual could we work in a church of our own that we need not lay off over Sabbath; but that time will come by and by.

I just have too much correspondence privately. Will say that I cannot go farther west than Indiana, before Spring. If possible, I shall visit Illinois and Kansas early in the Spring; but will work in Ohio and Indiana until March. Brethren in Pa. and Va., who are inclined to await some one to revive them, wake up!

It is a good thing to work ourselves warm. Don't wait for some one else to do what you can do yourself.

R. F. MALLOTT.

It is spring. A resurrection of nature's latent forces is taking place. Like the world around you, renew your complexion, invigorate your powers, cleanse the channels of life. Ayer's Sarsaparilla is the means to use for this purpose.

Church Discipline.

WHEREAS, The Brethren in general convention assembled in the city of Dayton, Ohio, in the month of June, A. D. 1883, repudiated all human decrees and creeds as authoritative rules of religious faith and practice, by a unanimous acceptance and adoption of the New Testament Scriptures as the exclusive creed and discipline of the church, and

WHEREAS, It is the general will and purpose of the brotherhood to retain in practical effect throughout our limits and history the full letter and spirit of said decision, that the evils resulting from creed rule, mandatory conference legislation, and traditional edicts, which combined to destroy the harmony and union of our former church combinations, and

WHEREAS, The purity and perpetuity of this distinctive doctrine depend upon the unanimity and rigidity of its inculcation and enforcement,

Therefore, We recommend, for the consideration of the combined ministry and congregations of the church, the following as a means, or method, by which all possible danger of departure from this, our chief distinctive feature, shall forever be avoided.

1. That all persons uniting with the church by confession and baptism at the time of, or immediately after, their confirmation as members of the Body of Christ by the laying on of the hands of the presbytery, be presented, before the congregation, each, with a copy of our creed, the New Testament, and instructed to retain and read it as the only creed of the church, and the only church discipline having received divine recognition and sanction as a perfect rule of human conduct in all matters of supreme moral and religious interest.

2. That all persons uniting with us from either faction of the German Baptist church—conservative or old order,—by relation or from any religious denomination governed by creed or conference rule, be presented with our church discipline and asked to renounce all creeds and confessions of men's faith with all human traditions, and conference laws, and accept the Bible as their only rule of faith and practice.

3. That the ministry and membership of the church urge this doctrine of the Bible and the Bible alone, in their preaching and controversies until the Bible shall stand as the one supreme law book among all Christian believers with whom we come in contact, and the church become so fully grounded upon the doctrine that all innovations of a creed character be forever impossible in the church, and the future be a stranger to the causes and conflicts which created the strife and division of the past. In view of the past, and the probabilities of the present and future, we deem it a subject worthy the attention and consideration of the brotherhood.

H. R. HOLSINGER.
S. H. BASHOR.